7: Gulick E-S (1952) 1955 ME1 Lebanon ME1

a wooden ladder or by an ascending series of stones projecting from the wall of the building.

The flat roofs are used extensively in the sunny part of the year. Apricots, almonds, and grapes are set out on them to dry. Many householders ornament them with potted plants and receive guests on them. In the heat of midsummer, the interiors of the houses tend to be stuffy at night since the gentle breezes do not penetrate inside. Consequently, all who can, sleep on the roof (or terrace) under a brush shelter called *khaymi* ("tent").

Although no two houses are exactly the same, it is legitimate to classify all of them into a number of types, which are indices of successive eras in construction and design.

The first, which still has the greatest number of examples, has two subtypes. By far the most numerous of these has one room on the upper level, few windows, but often more than one door, and a flat earth roof. The lower level (*qabū*) is designed as a stable and storeroom and frequently consists of a long, low barrel-vault. The roof of the upper level (living quarters for the family) may or may not be supported on masonry pillars and arches, in addition to the outer walls. The walls are usually very thick, often exceeding three feet, for the old style of construction was two (dry-laid) stone walls with a rubble fill between them. The roof of the old-style house is constructed as follows: round or semi-round beams are laid from the top of one wall to the opposite one at right angles to the long axis of the house. A layer of shorter, thick sticks is placed across the beams, and then a layer of finer sticks is added. Finally, a layer of earth about a foot thick is packed down as hard as possible on top. To prevent leaking, the roof must be packed down several times each winter; for this purpose every old-style house is equipped with a stone roller (*madjū*), weighing about a hundred pounds. These houses are dark inside because of the paucity of windows which are unglazed and closed by solid wooden shutters. To counteract this, the inside plastered walls are either whitewashed or painted very pale blue. There is every reason to suppose that this style of house is very ancient indeed. However, none of the existing examples of it in Mansūf is probably more than a hundred and fifty years old, and some are probably as little as sixty years old. Repair—sometimes amounting to rebuilding—and alterations have always been a matter of course. However, no houses of this type have been built since the early 1930's. Woolcome (1946, p. 267) says that this traditional Lebanese house is well adapted to its environment. It provides insulation against the chilly blasts of winter and against the heat of summer as effectively as any essentially primitive construction could.

The second subtype of old-style house has only two examples in the village. The construction is essentially the same as the foregoing, but the following features are added: two or more distinctly separate rooms in the upper level; sculptured ornamentation, including fully round columns, around the windows; and glazed ornamental windows, with rather elaborate designs formed by the lead mullions.

7: Gulick E-5 (1952) 1955 ME1 Lebanon ME1

still rise with the sun, although they go to bed after dark. On the whole, there is no specific horological time for meals. However, the village schools operate on a definite time schedule, and this affects quite a large proportion of the resident population—the teachers and their families, the children, and their mothers who prepare their lunches. Of course, those who are, or have been, working in the city, are quite thoroughly conditioned to clock-schedules. A good deal of apparently unnecessary reference to and synchronization of watches was observed in the village. On the whole, however, it can be said that future plans which involve exact hours are made and fulfilled in a casual manner. Perhaps a valid generalization would be that the average individual regards his watch as a symbol of prosperity, an instrument, on occasion, of practical value, and an interesting toy—all in about equal measure.

405 805 [556]

Combs, toilet soap, safety and straight razors, shaving lotion, etc. (all of European or American manufacture) are universally distributed. Some people have and use toothbrushes. The women do not appear to use cosmetics to any great extent.

302 518

A variety of containers have already been described, but several more must be added. The rectangular five-gallon gasoline can, with its top cut out and fitted with a wooden handle, is widely used for carrying water, cement and other bulk materials. Various sizes of coiled baskets, cylindrical with large handles over the top, are used for carrying food. Large, flat wicker trays are used for carrying such things as bread and laundry and for the display of vegetables in the stores. Formerly, silk worm cocoons were set out on them.

415

Carpenter's and mason's tools—hammers, saws, planes, levels, drills, screwdrivers, chisels, and trowels—appear to be the same in form as they are in the West. Probably most of the items now used are western-made, but most of the forms are very old in the Middle East.

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Agricultural tools are conservative and of very ancient form. There are no horses in the village (the Arabs use them for riding rather than for traction), and the ox is the chief draft animal. The plow consists of a wooden shaft (in several segments) to which a round iron spike is set at an agle. The thresher is a heavy sledge into whose bottom sharp volcanic stones (from the Akkar) are set. (See Thomsin, 1936, pp. 134–36, for illustrations.) Grain is winnowed by tossing it up into the air with a rather crude fork made entirely of wood. Small saws and hand-clippers (the only recent foreign element in the toolkit) are used for pruning. The last item is an iron spade, which is, if possible, manipulated by two or three men. One man grasps the handle and shaft in the usual manner, and, in effect, pushes the spade. One or two other men pull the spade by means of cords attached to the shaft just above the shoulders of the blade.

492 407 412 [332]

The traditional means of communication were donkeys, horses, and human backs and legs, traveling over rough stone paths. To this, one be added a recent

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